

Geo A Smith
TESTIMONY
TO *Lat 371*
CHRIST;

HIS
Sacrifice, Ordinances,
The Resurrection of the Body;
ALSO
CHRIST's Second Coming
OWNED,
And *Fra. Estwick's* Charges, in his
Some Errors Detected,
DENIED.

*And thus I confess unto thee, that after the way which they call
Hereticke, so worship I the God of my Fathers, Believing all
things which are written in the Law and the Prophets: And have
hope towards God, which they themselves also allow, that there
shall be a Resurrection of the Dead, both of the Just and Unjust,
Acts. 24. 14, 15.*

LONDON: Printed and Sold by T. Soule, next Door to the
Meeting-House in White-Hart-Court in Crutchem Street: and at
the Bible in Luden-hall Street, over the Church, 1697.

TO THE
R E A D E R:

Friendly Reader,

I Desire thee Seriously and Impartially to peruse
this small Treatise, which is written in Love
and Plainness, altho' in much Brevity, to shew,
that Francis Estwick, that calls himself a
Preacher of Glad-tidings to all Men, at Paul-
ston in Kent, hath fowly misrepresented and
falsly accused the People called Quakers, in asser-
ting in his Pamphlet, Entituled, Some Errors,
&c. That they do not own Christ's Merits;
Satisfaction, Active and Passive Obedience, the
Resurrection of the Body, Christ's second Come-
ing; and that they go on dissuading People from
closing with Christ and his Ordinances; and not
only so, but that they deny Christ and his Sacri-
fice, which by this and divers other Books that
have been written on these Subjects, to take off
those Calumnies which our Adversaries have
Unjustly charged us with, viz. R. B's Works,
W. P's Key, and J. T's Harmony, I doubt not
but it will clearly appear, these things have been
Unjustly Charged, to beget an ill Opinion in many
A 2
against

To the Reader.

against us, and our Christian Principles and Doctrines, and to prevent People from receiving that Divine Light and Precious Truth, that God hath sent forth into their Hearts, to shew what's Evil and what's Good, and to Teach to depart from the Evil and do the Good, that they may Live for Evermore.

And I do assure thee, the Quakers Preach, and Expect Salvation by no other Christ, than he that the Prophets Prophesied of, who was made a Sacrifice for Sin, tasted Death for every Man, and is that one Offering that Perfects for ever them that are Sanctified; by whose Stripes they are Healed, and by whose Merits, through Faith in and Obedience to him, they are Saved.

And they do not boast in their Sufferings instead of Christs, but prefer them above theirs, acknowledging that it's in and through him they are enabled to endure and go through those Sufferings they meet with for his Name Sake.

And that True Love and Real Regard they have to him (that hath so greatly Loved them) is such, that they neither can nor do otherwise than dearly own the Sufferings of Christ, and truly desire to be found in that which he hath Ordained, however they may be render'd by their Adversaries.

Neither do the Quakers deny the Resurrection
Phil.

To the Reader.

of the Body, nor Christ's coming according to Phil. 3. 21. But they also look for the Saviour the Lord Jesus Christ, Who shall change our Vile Body, that it may be Fashioned like unto his Glorious Body, according to the working whereby he is able even to subdue all things unto himself. And Firmly Believe Christ is, as himself Testified, The Light of the World: And they truly desire, all People would follow his Counsel and take his Advice, who said, Believe in the Light, that you may be the Children of the Light and of the Day; and no other Light do they Preach or turn People to, and Exhort and Counsel them to believe in, but him that so Preached himself. And to his Grace I Recommend thee, and in sincerity desire the Lord would so Inspire thee with his Holy Spirit, that thou may'st have a right Understanding, and a sound Judgment, concerning the things that relate to thy present Peace, future Happiness, and eternal Well-being in that World which is to come.

Thy True Friend

John Field.

Introduction.

I Am Sensible of what Solomon said, *Of Writing many Books there is no end*: And those especially that relate to Controversie are little minded by many; yet I thought it necessary, for the sake of those that may be too readily Prevailed upon, to Credit thole things that are Falſly Suggested against the *Quakers*, Briefly to Reply to ſome of the Slanders caſt upon them, by the Author of *Some Errors*; Namely *Fra. Estwick* of *Foulſton* in *Kent*; in the Title of whoſe Book, I may ſay, there is not one Word true of all he ſaith, of the *Quakers*; of whom notwithstanding he hath aſſerted ſo many Untruths, yet he gives this Character or Acknowledgment of them in his Preface to his Reader, viz. *I Acknowledge theſe People are (many of them) very Good and Juſt in their Moralls, and do as they would be done by, and are Zealous in their Way, and Orderly in their outward Converſation, and are very helpful to each other in the Management of their Affairs in this Life; and I have often told them, That were their Principles Grounded, and Agreeing to the Principles of the Doctrine of Chriſt, I would readily cloſe with them.*

I now therefore ſhall proceed to ſhew, not only that their Principles are Grounded and Agreeing to the Principles of the Doctrine of Chriſt, but that *Fra. Estwick* hath groſſly Abused them, and Write and Suggested many Falſhoods againſt the ſaid People.

A TESTIMONY TO CHRIST; &c.

First, *The Quakers own Christ.*

Although F. E. saith, p 6. *The Quakers do deny Jesus of Nazareth to be both God and Man; and they Preach up the Light within all Men to be the Jesus, the Christ, and none other; therefore the Quakers Preach up another Jesus Christ.*

Ans. This is False, for the Quakers own Jesus of Nazareth, and that Christ is both God and Man, according to the Scriptures; and they Preach up no other Christ than he that Micah Prophesied, Chap. 5.2. saying, *Thou Bethlehem Ephratah, thou be little among the Thousands of Judah, yet one of thee shall be come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from Everlasting: Who was Born of the Virgin, Mat. 1. 18, and 24. Of whom John Writes, That he was the Word that was with God, and the Word was God, the same was in the Beginning with God; all things were made by him, and without him was not any thing made that was made; in him was Life, and the Life was the Light of Men, John 1. 1, 2, 3, 4, and Verse 9. That was the true Light which Lighteth every Man that cometh into the World: See also Verse 14. The Word was made Flesh, and dwelt among us; and John 8. 12. Christ said, I am the Light of the World.*

This, and no other, is the Jesus Christ they Preach; That Men might Believe that Jesus is the Christ the Son of God, and that Believing they might have Life through his Name, John 20. 31.

Again, F. E. saith, p. 6. Now those who Preach up another Crucified Jesus, are False Apostles, and led by a Spirit of Error and Delusion; but the Quakers Preach up another Crucified Jesus in all Men; therefore they are such.

Ans. This also is False, for they Preach up no other than he that the Scriptures bear Testimony unto, that Witnessed a good Confession before Pontius Pilate, was Crucified and rose the Third Day, and appeared to his Disciples after his Resurrection, and said to them, *All Power is given unto me in Heaven and in Earth*; see Mat. 28. 18.

And this is he they own, who hath given himself for us, *An Offering and a Sacrifice to God, for a sweet smelling Savour*, Eph. 5. 2.

And if this be Error and Delusion, the true Apostles were guilty thereof; but if this be not, as indeed it is not, Error nor Delusion, then F. E. is in Error for so Falsly Accusing the Quakers.

Concerning our Sufferings, and Boasting thereof, instead of the Sufferings of Christ.

F. E. saith, p. 8. They Boast often that they Suffer greatly for not Honouring Men in their places, and for not paying several Tributes and Customs: Now it is Evident that the Quakers, in these respects, Suffer for doing contrary to the Command of God.

Ans. This is False, for we Honour all Men in the Lord, and Render therefore to all their dues, Tribute to whom Tribute is due, Customs to whom Customs

Custom, Fear to whom Fear, Honour to whom Honour,
 Rom. 13. 7. see *Peter* 1. 2, 17. And let him Prove
 the contrary, if he can, and that the *Quakers* do
 contrary to the Command of God; for his telling
 his Stories on Hearsay, is not sufficient, neither
 is his Word to be taken herein, without Proof
 to Convict the *Quakers*, nor Convince others, that
 what he saith of them is Evident, when he pro-
 duceeth no Evidence.

For that shews more Prejudice and Enmity than
 becomes one of his Pretentions: And if such False
 things as these are the best Glad-tidings he hath to
 Preach, he deserves little for it but Reproof.

The Quakers own Christ's Ordinances.

Although *F. E.* p. 9. Chargeth them with the De-
 nial of these Two Ordinances of Christ, *Baptism*
 and the *Lords-Supper*. This also is False, for they do
 not deny *Christ's Baptism*, nor the *Supper of the Lord*,
 but on the contrary Believe, as Christ, who is the
 Head of the true Church, is One, so all that are
 Members of his Body, *The Church*, are by one Spi-
 rit all Baptized into that one Body, whether they be
 Jews or Gentiles, whether they be Bond or Free, and
 are all made to Drink into One Spirit, according to
 1. Cor. 12. 13.

And this *Baptism* of Christ, by his Spirit, is the
 One *Baptism* that is Essential to Salvation the *Qua-*
kers own: And the *Supper of the Lord*, mentioned
 Rev. 13. 20.

They own, and earnestly desire, and sincerely
 labour, in the Love of God, to Perswade People
 to hearken to Christ's Voice, to believe in him,
 that he may come into them, and that they may
 Sup

Sup with him, and may know an Eating of his Flesh and Drinking of his Blood, that they may have Life in them, and Experience him to dwell in them, and they in him; and then they are fully Perswaded, *That Christ by his Spirit*, which he said, *should bring all things to their Remembrance*, will bring to their Remembrance the great Love of God in sending his Son, & the great Love of Christ in Dying for them, and he will make them truly Thankful unto God for the same, and all his Mercies and Benefits to them that thus come to partake of the Inward and Spiritual Grace, altho' they are not found in the Practice of the Outward and Visible Signs.

P. 11. F. E. saith, *Is not this Evident, that they (i. e. the Quakers) do Positively Deny the Resurrection of the Dead.*

Answ. No it is not Evident, but Positively False; and by all his Hear-say Stories, and Dialogueing with a *Quaker*, of his making, he neither hath, nor can Prove it, although he hath spent 14. Pages of the 32. of his Pamphlet on this Subject, by which he hath largely manifested his Folly and Enmity against the *Quakers*, by his Foolish and Groundless Suggestions, as well as False and Erronious Insinuations that they were Guilty of, in Denying the Resurrection of the Dead, which he Terms, *The Damnable Sadducean Heresie*: And then goes on with his 1st, 2^d, 3, 4, 5, 7, 8, 9, 10th. forgetting his 5th to shew the Dangerous Effects of these Errors. But his Silly Scribling and Fighting with what he hath Feigned and Falsly Suggested the *Quakers* Hold is no Proof.

And the *Quakers* have often Declared, and I do now, on their Behalf, Declare that they do own the

the Resurrection of the Dead. And this I Confess, That after the Way that F. E. and many others may call Heresie, *So Worship they the God of their Fathers, Believing all things which are Written in the Law and the Prophets; and have Hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the Just and Unjust, Acts. 24. 14; 15.* And it is their Prayer unto God, in the Name of the Lord Jesus, that they may be Planted together into the likeness of his Death; and then are satisfied they shall also be in the Likeness of his Resurrection, *Rom. 6. 5.* for they are not of them, whatever their Adversaries Suggest, that concerning the Truth have Erred, saying, *That the Resurrection is past already; For if in this Life only they have Hope in Christ, they are of all Men most Miserable, 1 Cor. 15. 19.* But to such that will say, How are the Dead raised up? And with what Body do they come? We think the Apostle Paul answers very apt, *Thou Fool, that which thou Sowest is not Quickened except it Die, and that which thou Sowest, thou Sowest not that Body that shall be—But God giveth it a Body as it pleaseth him, and to every Seed its own Body; see 1 Cor. 15. 35, 36, 37, 38, to 45. It's Sown a Natural Body, it's Raised a Spiritual Body.*

And it's their Desire and Prayer to God, while here, that they may be found in Faith and Obedience unto Christ, who was Delivered for our Offences, and Rose again for our Justification, *Rom. 4. 25.* And be found in him, not having on their own Righteousness, which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith, they may know him, and the Power
of

of his Resurrection, and the Fellowship of his Sufferings, being made Conformable to his Death; that if by any means they might attain unto the Resurrection of the Dead, Phil. 3. 9, 10.

And this I think is sufficient to satisfy the Unprejudiced; and more than was needful to be said in Answer to this Pamphlet, on this Subject; but that I have a tender Regard to such that may Unwarily be Beguiled and Deceived by such as this Author, by taking things on Trust from them, without Examination; for whose sake I Write this, and desire their Serious Perusal and Due Consideration.

The Quakers own Christ's Coming according to his Promise

Notwithstanding F. E. saith, p. 24. *The False Apostles did deny the Second Coming of Christ, according to his Promise. And that the Quakers come not behind them in this Respect, is evident, for they own not his Second Coming in a Glorified Body, as Phil. 2. 21. nor will not believe that he is now a Glorified Body in Heaven.*

Ans. Thus he hath herein Falsly Represented the Quakers; for the Quakers do own, and look for, as in Phil. 3. 20, 21. *The Saviour, the Lord Jesus Christ, and Believe That the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God, and the Dead in Christ shall rise first, according to 1 Thes. 4. 16 and 1 Cor. 15. 52.*

Thus I have plainly Answer'd him, without insisting upon his word *Second Coming*, Yet F. E. notwithstanding the many Untruths, he hath Writ of

the Quakers, proceeds to Slander them Grossly, in saying, They Scoff, and say, Where is the Promise of his Coming? And therefore 2 Peter 3. is more fit to be applied to him that often Scoffingly saith, Now Quaker, therefore Quaker, truly Quaker.

But as it was the Primitive Christians Lot, and what Christ told them should be, viz. To have all manner of Evil said against them falsely for his Name sake, Mat. 5. 11. So it hath been what the Quakers that truly believe in Jesus Christ and follow him have met with; but this hath been and is their Comfort, that it hath been Falsly, and for his Name Sake.

And whatever this Scribler may Matr Paper, and Trouble the Press with, we do sincerely Declare, That the same Jesus, according to Acts 1. 11. which was taken up into Heaven, shall so come in like manner; of whom Peter Testifies, Acts 10. 42, 43. To be him that was Ordained of God to be Judge of Quick and Dead; see also 2 Tim. 4. 1.

But a further Instance he brings, to shew the Quakers will not Believe that Christ is now a Glorified Body in Heaven, and Quotes Geo. Whitehead, and saith, G. W. saith (in Christ Ascended, p. 21, 22, 23.) That those which look for Christ's Personal Coming shall be Accurst. Now I have Examined all the Pages he Quotes, and find no such Words of G. W.'s; How can he expect to be Blest, but in Christ Ascended, p. 22. G. W. saith, The same Jesus, as he was seen Ascend—shall so come in like manner, Acts 1. 9, 10, 11. And concerning Christ's Body, he saith, p. 17. That Christ Arose with the same Body that was Crucified and put to Death, and that he Ascended into Glory, &c. and that the same that Descended

scended was the same that Ascended far above all Heavens. And in p. 18. G. W. saith, *I grant Christ bring at the Right Hand of God in Heaven, according to the Scriptures; but cannot believe his Body to be a Carnal Body in Heaven, or that he consists of a Carnal Existence.* Now, altho' G. W. saith, Christ is Ascended into Glory, and is at God's Right Hand in Heaven, and cannot believe his Body to be Carnal, or that he consists of a Carnal Existence; yet this Scandalizing Author saith of the *Quakers*, *They will not believe that he (i. e. Christ) is now a Glorified Body in Heaven;* and for Proof Quotes G. W. as above, and I do not Remember he hath Quoted any other Book or Page of any of the *Quakers* Writings but this, which, although he hath named the Pages, is not there to be found; Is not this therefore Forgery? And if so, what's F. E. to his other Ramble on this Subject, I think not worth while to Reply to, but only say, He shews his Folly as well as Enmity against the *Quakers*, in his p. 26. in saying, *The Quakers are yet in a Mortal State, so that either their Christ is not the true Christ, or Christ is not Faithful in what he Promised.* What Arguing is this? Doth the *Quakers*, being in a Mortal State, Prove that he whom they Believe in, and Profess (which is the Dear Son of the Fathers Love, the Lord Jesus Christ, the King of Eternal Glory) is not the true Christ, or that Christ hath not Fulfilled his Promise. May not I as well say, *The Baptist, and all sorts of Professed Christians are yet in a Mortal State?* So that either their Christ is not the true Christ, or Christ is not Faithful to what he Promised. But he proceeds to his Lastly, and then 12thly and lastly, and all in the same Page,

for

forgetting all before, for he hath not there named either 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, or 11th, but lastly, and then 12thly and lastly; and there on this Head I leave him.

Concerning Christ's Light in all Men.

F. E. saith, p. 27. *First, as touching Christ, or the Spirit of God being in all Men; he saith, Consider if that Light in Man were Christ or his Spirit, then Christ is in all Men.*

Ans. So he is in all Men by his Light to shew Sin, and by his Spirit to Convince and Reprove for Sin, and lead into all Truth. And Christ being thus come, they have no Cloak for their Sin, see John 15. 22, to the end; and that Light in Man that doth thus, is Christ's Light, or his Spirit. And this is the Condemnation that Light is come into the World, and Men love Darkness rather than Light, because their Deeds were Evil, see John 3. 19, to 22. But saith F. E. *Christ is not in Reprobates.* Well tho' the Reprobates knew not Christ in them, it doth not therefore follow that he was not in them in some Sense.

ally, Saith F. E. If the Spirit of Christ be in all Men, then the World can and have received it: But let God be True, and every Man a Liar; Christ saith, The World cannot Receive his Spirit; Therefore Christ nor his Spirit is not in all Men.

Ans. I deny his Inference: The Light of Christ Shines in all, and his Spirit Convinces the World of Sin; and although all do not receive Christ, yet he is tendered to all, and affords a Day of Visitation to all, wherein he shews them Sin, and what's good, and Convinced them of it, and

and Reproves them for their Evil Deeds, and Calls and Invites them to come to Him, and to Believe in, and Receive Him, that they may receive and have Power from him to forsake it, and overcome Sin, or else how shall any of the World be brought out of the World, or be Born again, Washed, Sanctified and Justified, and become Sons and Daughters of God; for it is written, *So many as are led by the Spirit of God, are the Sons of God,* Rom. 8. 14.

And where or what must Effect this Work in and for Man, if neither Christ nor his Spirit is in them? Or how, or by what must Man see his Sin, and the need he hath of Salvation? Consider, was not God's Spirit in the Old World? And did not he strive with them, see *Gen. 6. 3.* And with the *Rebellious Jews*; Read *Neh. 9. 20.* And what was the Reason they then, and the World now, cannot receive Christ nor his Spirit? Is it not because they then did, as many now do, Disobey and Rebel against it, see *Neh. 9. 26.* and Love and Delight more in their Lust and Wickedness than in that which Reproves them; and is not this the Cause they cannot, or will not receive the Holy Spirit.

And did not Christ say, *John 16. 7, 8.* *He would send the Comforter, and that when he is come, he will Reprove the World of Sin, Mark, The World of Sin, And of Righteousness, and of Judgment.* Of Sin, because they believe not in Christ, who by his Spirit, is thus in them: And doth not this plainly shew Christ is in Unbelievers, and by his Spirit and Grace Calls them; and their not Harkening to, and believing and obeying him, is the cause they

they are not in him, And I doubt not but if F. E. would mind, hearken to, believe in, and obey Christ's Spirit, it would not only Reprove him of his Sin, of his Righteousness, but of his Judgment; and in particular of his Sin of Envy, in Falsly Accusing and Misrepresenting the *Quakers*, as he scornfully calls them, and of his wrong Judgment of them, and of his Righteousness; which, till he truly believes in Christ, and know, the Work of his Spirit in his Heart, I may boldly say, can never be the Righteousness of Christ, but his own; and indeed his Evil Fruits and Works manifest in his Pamphlet, to me, are a Proof thereof.

Again F. E. saith, p. 28. *All Men have not a Right to the Celestial Inheritance; therefore all Men have not the Spirit.*

Ans. I grant the first part of his Proposition, but deny his Consequence; for as Christ hath Died for all Men, God causeth his Grace that came by Christ to appear to all Men, so by him and his Spirit in them they have an Offer of Salvation; For God would (as the Apostle that had the Mind of Christ declares) *have all Men to be saved*, see 1 Tim. 2. 4. And they that are saved have a Right to the Celestial Inheritance; even that *Inheritance that is Intorruptible and fadeth not away*, mentioned 1 Peter 1. 4. And God hath ordained the means, *Christ, by whom Grace and Truth came*; John 1. 17. Who appears to all Men, by his Spirit (notwithstanding F. E. saith, *All Men have not the Spirit.*) and as they come truly to receive, believe in, follow and obey him; they may be saved, and have a Right to the Inheritance that fadeth not away.

For as Christ Died for all, and was a Sacrifice and Propitiation for the Sins of the whole World, Rom. 3. 25. 1 John. 2. 2. and 4. 10. And tasted Death for every Man, Heb. 2. 9. So he would have all Men have the Benefit of it; and if they have not, the fault is not in him, but them that Grieve his Spirit, Disregard its Reproofs, do Despight to his Grace, Rebel against his Light, Love Darknes rather, and their own Evil ways, and persist therein to the end; they cannot have apart in God's Kingdom, nor be Heirs of Glory, and of the Inheritance of the Saints in Light.

And p. 28. F. E. Proves what I say, and tells the Reason why all Men are not Saved, by saying, *Christ is the Saviour of all Men, in that he hath done that which is sufficient to save them, yet all will not be saved, because they receive not Christ.* Which plainly intimates he Appears to all, Inlightens all, Reproves and Convinces all by his Spirit; then he is so in all, and his Spirit is in all, otherwise how could they Grieve it, and Resist him, if Christ nor his Spirit be not in all Men? Which F. E. will not allow, but affirms the Contrary: Let him therefore tell how the Jews, and their Fore-fathers, always Resisted the Holy Ghost; as in Acts 7. 51. if they had it not; and let him Expound what Peter said, Acts 2. 17. viz. That what the Prophet Joel foretold, Joel 2. 28. is come to pass, *I will pour out of my Spirit upon all Flesh.*

And let him, and all that Read this, Consider whether he doth not deny the Omnipresence of God, of whom Christ saith, *He is a Spirit*; and of whom David saith, *Psal. 139. 7, 8, 9, 10. Whither shall I go from thy Spirit? Or whither shall*

I flee from thy Presence : If I ascend up into Heaven, thou art there : If I make my Bed in Hell, behold thou art there : If I take the Wings of the Morning, and dwell in the uttermost parts of the Sea, even there shall thy Hand lead me, and thy Right Hand shall hold me. Read the whole Psalm, and see how it contradicts what F. E. saith, viz. That Christ nor his Spirit is not in all Men. See Wisdom 1. 7. For the Spirit of the Lord filleth the World, and that which containeth all things hath knowledge of the Voice ; and 12. 1. For things Incorruptible Spirit is in all things. But F. E. saith, It is not in all Men, What shall be said of this Preacher, and what Glad-tidings doth he Preach to all Men, that tells them, Christ nor his Spirit is not in them : Let him, the Inhabitants of Foulston, and all People Consider these things, and whether it is not the Spirit of Christ, the Second Adam, the Lord from Heaven, that Quickens, Washes, Regenerates, Sanctifies, and Justifies, and makes fit for the Cœlestial Inheritance all that Love and Obey it, and will Condemn those that do not ; and if People have not this that fits and prepares them to have a Right to this Inheritance, how should they be fitted ? And if those that reject Christ, and will not receive him, are Condemned, it proves they had him, or he was in them, striving with them, and that his Spirit is in them to Condemn them that do not receive and believe in him ; for how otherwise could they Reject him and be Condemned ? Although F. E. will not allow either Christ or his Spirit to be in all Men ; I conclude he'll grant that Sin and Satan is in all Men, tho' he doth not Rule nor Reign in all ; yet I fear, that Old Fa-

ther of Lies hath too much place in *S. E.* because he is so much against Christ and his Spirit being in all Men, and so ready to Abuse and Misrepresent the *Quakers*, and their Christian Doctrine. But yet hear *S. E.* a little farther on this Subject.

P. 28. He saith, *Christ is Light, and not Darkness; now if Christ be in all Men, then all Men have Gospel-Light in them; but some Men have it not.*

Answ. I grant his two first; but concerning the third, observe he is very particular and positive against all Mens having Christ, or Gospel-Light, yet grants in the same Page, and affirms, *That Christ is a Light to the whole World; in that he hath done that which is able to effect Pardon of Sin for the whole World, and to enlighten them into the Knowledge of God, when the Spirit applies it,* p. 28.

From whence observe, *First*, He Asserts he is a Light to the whole World. *Secondly*, He grants he hath done that which is able to effect Pardon of Sin for the whole World, and to Enlighten them to the Knowledge of God; and yet he saith, *Some Men have not Gospel-Light, Christ nor his Spirit is not in all Men; but Christ is a Light to the whole World, to Enlighten them to the Knowledge of God, when the Spirit applies it.* Then surely they must have the Spirit to apply it; but in the said Page 28. He saith, *If all Men have the Spirit of God, then most Men have it long before they believe in Christ; but stay Friend, God doth not give his Spirit long before they believe, but believing in Christ follows the Spirit, as immediately as a Sound follows the Blow,* p. 28. By which it appears, That he that will not allow Christ or his Spirit to be in all Men, now grants they have the Spirit before they believe; and that
Christ

Christ is the Saviour of all Men, in that he hath done that which is sufficient to save them: Again, He is a Light to the whole World, but some have not Gospel-Light. But if Christ Enlightens the whole World, surely all Men have Gospel-Light; but *F. E.* saith, *All Men have it not*; and if Christ is a Light to all to Enlighten them into the Knowledge of God, must not this Illumination be inward? And if Men be so Enlightened, as certainly they are, then we must Read thus:

Christ is in all Men in the whole World En- lightening them into the Knowledge of God.	}	Christ is not in all Men, some Men have not Gospel- Light.
---	---	---

Again if Christ is a Light to the whole World, to Enlighten them to the Knowledge of God, as *F. E.* affirms, then surely he must be in them; and then, according to him, the whole World are new Creatures. But *F. E.* saith again, *Christ is not in all Men, therefore all Men are not New Creatures.* So they are, and are not, according to him: But however Uncertain and Contradictory *F. E.* is to Truth and Himself, certain it is, Christ by his Spirit and Light shews what is Evil, and what is Good, *And Reproves for Evil*, John 16. 3. Eph. 5. 13. *And leads into all Truth those that Receive him*, John 1. 12. and 16. 13.

And notwithstanding that *F. E.* saith, as before, p. 27. *That Christ nor his Spirit is not in all Men*; yet if he rightly Consider Eph. 5. 13. and Believes what the Apostle saith, viz. *All things that are Reproved, are made manifest by the Light*; for whatsoever doth make manifest is Light. I Conclude he must Grant:

Grant: 1st, *That all Sins are Reproved*. 2^{dly}, *That it is Gospel-Light that makes manifest all things that are Reproved*. 3^{dly}, *That this Light is in all*. 4^{thly}, *That Christ is this Light*; who told the Woman of Samaria, *all things that ever she had done*, John 4. 24. And that he is the Lord of Hosts, and declareth unto Man what is his Thought, Amos 4. 13. And is a Discerner of the Thoughts and Intent's of the Heart, Heb. 4. 12. And therefore is in all Men, although F. E. that pretended Preacher of Glad tidings, affirms the contrary; but if that be Glad-tidings to tell People, *Christ nor his Spirit is not in all Men, and some Men have not Gospel-Light*; then is F. E. a Preacher thereof; and seeing he is so much against Christ his Light and Spirit being in all Men, let him prove by plain and express Scripture, that there is any other Light in Man, than Christ's Gospel-Light, which manifests all things that are Reproved, shews Man what's Good and what's Evil, declares his Thoughts, and discerns the Intent of the Heart.

And as to this Scribler's Rhymes concerning William Penn, I look not upon my self Concerned to say much; for as he was no Quaker that Writ his Character, although F. E. falsely, in his Title Page, affirms he was so, by the Verses themselves the contrary appears; and W. P. doth not seek the Praise of Men, nor regard the Envy and False Misrepresentation of this Scribler; but knows it is his Lot, as it was and is the Lot of the Servants of Christ, to meet with Evil Report and Good Report; and through the help of God, and his Grace, he and they have been, and are, enabled to go through both. And I doubt not but he, and
many

many more can with *Paul say*. Our Reasoning is this, the Testimony of our Conscience, that in Simplicity and Godly Sincerity, not with *Human Wisdom*, but by the Grace of God, we have had our Conversation in the World, 2 Cor. 1. 12.

And as to his Windy Rhyme, I think it not meet to take notice of them, or his Hobbling Muse and Windy Comparison; for I have too much cause to say of him, as *Salomon* did, Prov. 26. 11. Howbeit I truly desire that he, and all such that esteem him what he calls himself, would examine and try his Doctrine by the Holy Scriptures, and what I have written in Answer: And sincerely make their Supplication unto God, for him to direct them by the Gift of his Holy Spirit, which in this Gospel-Day he hath poured forth upon all Flesh, that thereby they may come Rightly to Understand the Holy Scriptures; for it's the Holy Spirit is the right Key to open those Mysteries contained therein, which the People called *Quakers* do truly Believe; *Which are Profitable for Doctrine, Reproof, Correction, for Instruction in Righteousness; which are able to make Wise unto Salvation, through Faith which is in Christ Jesus*, 2 Tim. 3. 15, 16.

And did People receive, wait in, and pray unto God with this Spirit, as they ought, they would not take on Trust the Corrupt Meanings of such that so much make a Trade of the Holy Scriptures, and are ready to perswade others that they are the best Qualified to give the Interpretation or Meaning of them, that so such may have the greater Dependance upon them, and Regard to them, to pay them well for what they do, or be induced under that, and such Considerations, Liberally to put

but into our Duty, and their Maintenance
(which some *Barren* Teachers are now Pleading
for.)

And Experience abundantly shews, what De-
pendance they have brought People to have on
their Preaching and Expounding of Scripture, that
if there be no one to do that, they are at a great
Loss. And indeed how should it be otherwise,
if what *F. E.* saith be true, *i. e. That Christ nor his
Spirit is not in all Men?* How then shall Men know
and do their Duty, if the Light of Christ in them
cannot shew them their Duty, nor the Spirit of
Christ in them enable them to do it? How shall they
perform it? Considering what Christ said to his
Without Me ye can do nothing; for what then must
they have a Dependance on Man? Surely none
is his help. And if Christ must assist them, what
he will be in them, and do by the Spirit? There-
fore, with this Caution, I must conclude, Let none
Slightly neglect, Despise, or Rebel against the
Spirit, Grace and Light of Christ in them; but
Love and Receive it, that thereby they may be
led into all Truth; which that they may, Is the
Sincere Prayer, and Hearty Desire of him that
willeth the Well-fare of all Men.

T H E E N D.

De-
on
that
real
wife
or his
now
rem
t of
they
his
and
De-
the
one
the
be
the
that

102